

## REPORT

ON

## NATIVE PAPERS

FOR THE

Week ending the 17th November 1894.

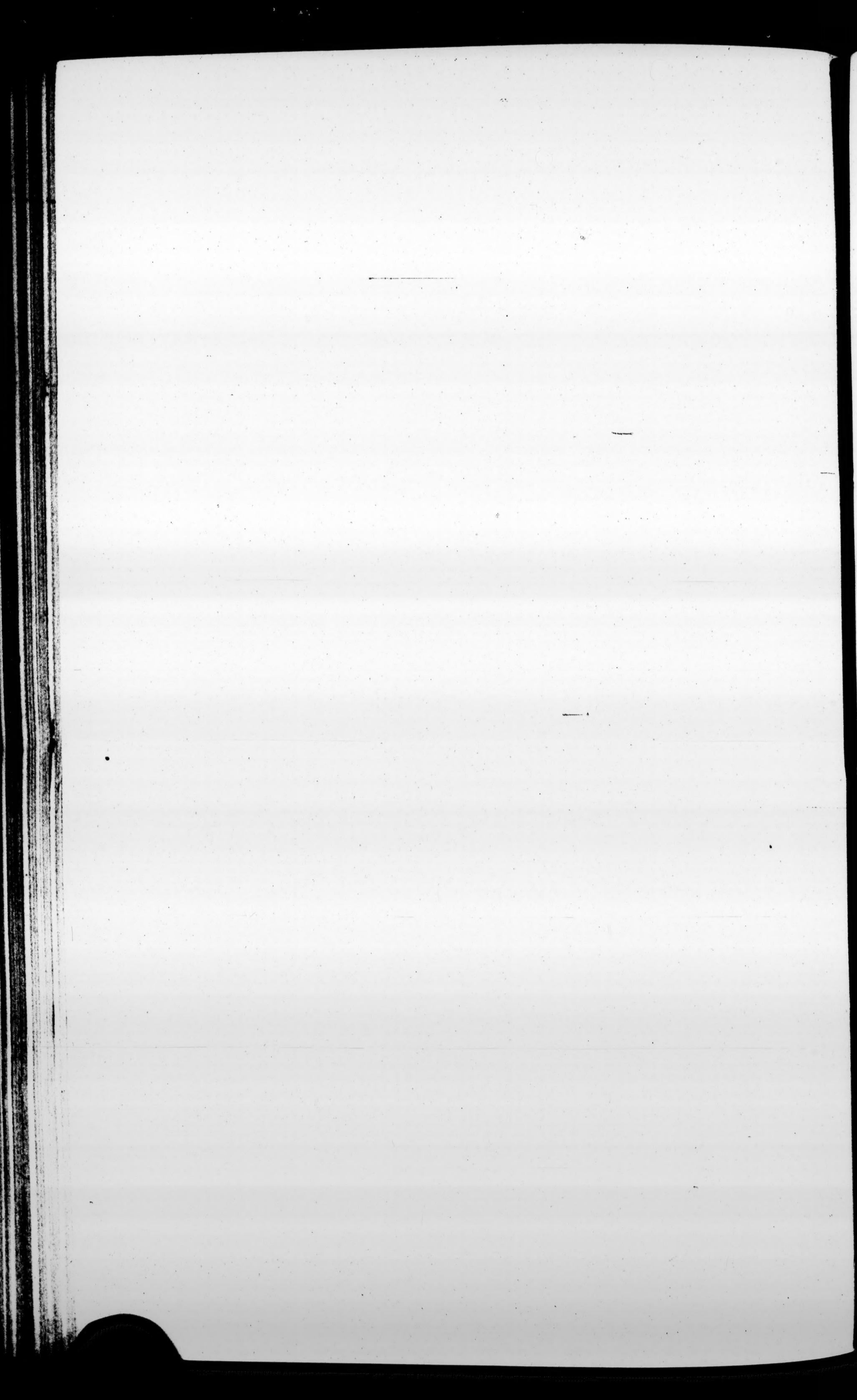
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## LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
<b>BENGALI.</b>				
<i>Monthly.</i>				
1	"Ghosak" ... ...	Khulna	....	
<i>Fortnightly.</i>				
2	"Bankura Darpan" ...	Bankura	397	
3	"Kasipur Nivasi" ...	Kasipur, Barisal	300	
4	"Ulubaria Darpan" ...	Ulubaria	720	1st November 1894.
<i>Tri-monthly.</i>				
5	"Abodh-Bodhini" ...	Calcutta	....	
<i>Weekly.</i>				
6	"Banganivasi" ...	Calcutta	8,000	
7	"Bangavasi" ...	Ditto	20,000	10th ditto.
8	"Burdwan Sanjivani" ...	Burdwan	310	6th ditto.
9	"Charumihir" ...	Mymensingh	.....	6th ditto.
10	"Chinsura Vartavaha" ...	Chinsura	500	
11	"Dacca Prakash" ...	Dacca	2,400	11th ditto.
12	"Education Gazette" ...	Hoochly	950	9th ditto.
13	"Hindu Ranjik" ...	Boalia, Rajshahi	248	
14	"Hitavadi" ...	Calcutta	3,000	9th ditto.
15	"Jnandayika" ...	Ditto	.....	10th ditto.
16	"Murshidabad Hitaishi" ...	Murshidabad	.....	7th ditto.
17	"Murshidabad Pratnidhi" ...	Berhampore	.....	
18	"Pratikar" ...	Ditto	608	9th ditto.
19	"Rangpur Dikprakash" ...	Kakinia, Rangpur	170	
20	"Sahachar" ...	Calcutta	800-1,000	7th ditto.
21	"Samaj-o-Sahitya" ...	Garibpore, Nadia	1,000	
22	"Samaya" ...	Calcutta	4,000	9th ditto.
23	"Sanjivani" ...	Ditto	4,000	10th ditto.
24	"Sansodhini" ...	Chittagong	.....	2nd ditto.
25	"Saraswat Patra" ...	Dacca	(300-400)	
26	"Som Prakash" ...	Calcutta	800	
27	"Sudhakar" ...	Ditto	2,000	9th ditto.
28	"Vikrampur" ...	Lauhajangha, Dacca	600	8th ditto.
<i>Daily.</i>				
29	"Banga Vidya Prakashika" ...	Calcutta	500	9th, 10th and 12th to 15th Nov. 1894.
30	"Dainik-o-Samachar Chandrika" ...	Ditto	1,200	11th to 15th November 1894.
31	"Samvad Prabhakar" ...	Ditto	1,435	9th, 10th and 12th to 15th Nov. 1894.
32	"Samvad Purnachandrodaya" ...	Ditto	300	8th to 10th November 1894.
33	"Sulabh Dainik" ...	Ditto	3,000	9th, 10th and 12th to 15th Nov. 1894.
<b>ENGLISH AND BENGALI.</b>				
<i>Weekly.</i>				
34	"Dacca Gazette" ...	Dacca	500-600	12th November 1894.
<b>HINDI.</b>				
<i>Monthly.</i>				
36	"Bihar Bandhu" ...	Bankipore	500	
35	"Darjeeling Mission ke Masiik Samachar Patrika." ...	Darjeeling	500	For October 1894.
<i>Weekly.</i>				
37	"Aryavarta" ...	Dinapore	750	
38	"Bharat Mitra" ...	Calcutta	2,500	
39	"Hindi Bangavasi" ...	Ditto	10,000	1st and 8th November 1894.
40	"Uchit Vakta" ...	Ditto	.....	
<b>PERSIAN.</b>				
<i>Weekly.</i>				
41	"Hubbul Mateen" ...	Calcutta	....	

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
<b>URDU.</b>				
<i>Weekly.</i>				
42	" Akhbar-i-Al Punch "	Bankipore	750	1st November 1894.
43	" Darussaltanat and Urdu Guide "	Calcutta	300	8th ditto.
44	" Gaya Punch "	Gaya	.....	
45	" General and Gauhariasfi "	Calcutta	410	8th ditto.
46	" Mehre Monawar "	Muzaffarpur	160	
<b>URIYA.</b>				
<i>Monthly.</i>				
47	" Asha "	Cuttack	80	
48	" Pradip "	Ditto	.....	
49	" Samyabadi "	Ditto	.....	
50	" Shikshabandhu "	Ditto	.....	
51	" Taraka and Subhavártá "	Ditto	....	
52	" Utkalprabhá "	Mayurbhunj	97	
<i>Weekly.</i>				
53	" Dipaka "	Cuttack	.....	
54	" Samvad Váhika "	Balasore	203	
55	" Uriya and Navasamvád "	Ditto	420	
56	" Utkal Dípiká "	Cuttack	450	
<b>PAPERS PUBLISHED IN ASSAM.</b>				
<b>BENGALI.</b>				
<i>Forthnightly.</i>				
57	" Paridarshak "	Sylhet	480	
58	" Silchar "	Silchar	250	
59	" Srihattavásí "	Sylhet	....	



## II.—HOME ADMINISTRATION.

## (a)—Police.

THE *Sansodhini* of the 2nd November reports two untraced murders Untraced murders in Chittagong in Chittagong town, and remarks as follows:—town.

The cases will probably come to the same termination as other cases before them have done. The writer has been for some time urging on the authorities the necessity of employing detectives in this town. But who is to hear him? It is the black niggers who are murdered, and it matters little whether their murderers are traced or not.

2. The *Vikrampur* of the 8th November complains that thefts have Thefts in a village in the Dacca district. become very rife this year in village Gayghar within the jurisdiction of the Sibchar thana, in the Vikrampur pargana of the Dacca district. There have been nights in the course of which ten or twelve cases occurred.

3. A correspondent of the *Sanjivani* of the 10th November says that the Fresh grass-cutting oppression at Mahestala. grass-cutters of the 8th Bengal Cavalry regiment have again commenced oppressing the raiyats of Mahestala. On the 1st November last, at about 8 A.M., Himat Singh, the accused in the late case, and another havildar, came to the village and made particular enquiries about the prosecutors and witnesses in that case. On being asked why they were making such enquiries, they replied: "We will come back tomorrow, and then you will see." The people of Mahestala had this conduct of the havildar's reported to the local police outpost. On the 4th November, about 40 or 50 grass-cutters, accompanied by some havildars and a police jamadar, came to the village for the purpose of cutting grass. The grass-cutters, without the knowledge of the jamadar, did great damage to the raiyats' *ulu* grass, and in certain places to their paddy crop. On the next day the grass-cutters and the havildars, accompanied by a jamadar, came again with the same object, and this day also very great damage was done to the paddy crop. In two days the damage done was to the extent of about fifty rupees.

The 8th Bengal Cavalry will remain in their present quarters for a month more. It is feared that during this time they will cause a breach of the peace. Mr. Collier is therefore requested to station a party of reserve police at the Mahestala outpost.

4. The *Dainik-o-Samachar Chandrika* of the 12th November says that the Sessions Judge of Puna has pronounced the Musalmans more blameworthy than the Hindus, and the police the most blameworthy of all. He has remarked that the police had no right whatever to order the Hindus to stop music, since there was no proof that the Musalmans had assembled at the musjid for the purpose of worship, and they may have assembled there simply to pick a quarrel with the Hindus. The Judge has censured the conduct of the prosecution in the severest terms. But his censure will perhaps bring only rewards to the guilty officers. The officials are going astray simply because the Governor of Bombay has himself gone astray.

## (b)—Working of the Courts.

5. The *Murshidabad Hitaishi* of the 7th November says that the unreasonable delay which takes place in the disposal of cases by the honorary benches in the Murshidabad district, has become a source of serious inconvenience to the public. The Lieutenant-Governor has issued many circulars with the view of expediting business in the criminal courts; but probably the Bench Magistrates, being honorary hakims, do not consider themselves bound by any rules. It is hoped that the District Magistrate will try to remedy the evil.

6. The same paper has the following:—

The arrest of Raja Jogendranath of Nator.

The case of Raja Jogendranath of Nator shows that it has become difficult for a man to live under British rule and keep his honour and social prestige intact. Who can live in safety when even Raja Jogendranath, a respectable and well-known zamindar, has been disgraced in the metropolis of the British empire? The reason which has been given by the Magistrate for issuing a warrant for the

SANSODHINI  
Nov. 2nd, 1894.

VIKRAMPUR,  
Nov. 8th, 1894.

SANJIVANI,  
Nov. 10th, 1894.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Nov. 12th, 1894.

MURSHIDABAD  
HITAISHI,  
Nov. 7th, 1894.

MURSHIDABAD  
HITAISHI.

Raja's arrest is neither sufficient nor justifiable. Who, for instance, is to compensate the Raja for the disgrace he has been made to suffer, and the expense to which he has been put simply through a mistake on the part of the Magistrate?

The Suryyakanta affair has hardly been forgotten, and there is this Jogendranath affair again. Is there anything which can fill the minds of the people of the country with greater uneasiness than this spectacle of their zamindars, who are rich enough to entertain the services of managers on salaries equal to those of the Magistrates, disgraced and insulted at every step? These disgraceful affairs will certainly cease if a single offender is brought to justice. But that is more than can be expected. For the civilians are being constantly assured by their present chief that they have nothing to fear. It is this that has made the civilians so arbitrary.

The British Parliament, however, is a just and upright assembly, and let it be informed of the humiliation to which the Raja has been subjected by a District Magistrate with a view of correcting an error of judgment committed by himself.

(d)—*Education.*

SANSODHINI,  
Nov. 2nd, 1894.

The Superintendent and Maulvis  
of the Chittagong Madrassa.

7. A correspondent of the *Sansodhini* of the 2nd November has heard several charges brought against the Superintendent and the Maulvis of the Chittagong Madrassa, and would ask the Maulvis the following questions:—

- (1) Did not all the Maulvis except the two who are the favourites of the Superintendent, complain to the local Musalman gentlemen of the high-handed conduct of Maulvi Zulfikar Ali?
- (2) Did not Maulvis Muhammad Hossain, Peerbaksh, Khalilar Rahman and Fazl Ali, together with some students, parade the streets near the Madrassa on the 16th September last, with the object of catching hold of people and forcing them into the religious society connected with the Madrassa?
- (3) Were not some of the students sent in different directions to bring men to that society?
- (4) Who were the local gentlemen present at the meeting of the society to support the cause of the Superintendent?
- (5) Have not the Maulvis sent out a false report to the effect that the Madrassa and the post of the Superintendent will be abolished?
- (6) Have not the Maulvis been exciting the Musalmans by spreading a report to the effect that the religion of Islam is being interfered with?
- (7) By whose order were certain students sent to the mufassal to get a memorial signed?
- (8) Were not Maulvi Khalilar Rahman and some students sent during school hours to the cutcherry on the day of the revenue sale to procure signatures to the memorial referred to above?
- (9) Were not copies of the *Sansodhini* purchased for distribution? And are not subscriptions being collected from the students under threats for the purpose of conducting an agitation?
- (10) Has not pressure been put on the students to pay in their subscriptions along with their fees for October? And were not fees refused in some cases because they were not accompanied by subscriptions?
- (11) Was not Padsha Miya of the eleventh class chastised by the Maulvi of the class for not paying his subscription?

SAHACHAR.  
Nov. 7th, 1894.

The Calcutta University Ex-aminations

8. The *Sahachar* of the 7th November says that the inclusion of Physical Science and Physical Geography in the curriculum of the Entrance Examination does not result in the acquisition of a proper knowledge of those subjects by the candidates, but only serves to make the examination difficult, and its results unsatisfactory. The subjects in the First Arts Examination are also too many for the candidates to master.

The Syndicate has further added to the inconvenience of the candidates by ruling that the answers to the Sanskrit paper must be written in the Devanagari character. Before introducing this change the Syndicate should have referred the matter to the Senate. A representation has been made to the Syndicate requesting the annulment of that rule. It is to be hoped that the Syndicate will not reject this prayer without consulting the experienced heads of institutions and referring the question to the Senate.

The arguments for the change are that answers to the Sanskrit paper being written by the Uriya candidates in the Uriya character, the selection of examiners to examine those papers becomes restricted within narrow bounds, and thus leaves room for partiality; and that ability to write in the Devanagari character will prove useful in carrying on correspondence with pandits in the other provinces. If there be really such room for partiality as is argued, let Uriya candidates be required to write their answers in Devanagari. But why compel the Bengal candidates to acquire the difficult art of writing in Devanagari? Why, again, should the entire body of candidates be required to acquire that art simply because a few of them may find it useful for purposes of correspondence in after life?

9. The *Darussaltanat and Urdu Guide* of the 8th November says that  
The Calcutta Madrassa. Dr. Hærnle being a German has not a sufficient knowledge of English to fit him for the Principalship of the Calcutta Madrassa, which should be filled by a thorough English scholar. Mr. Rowe, while officiating in that capacity, gave proof of his fitness for the post, and there were no irregularities in the institution during his tenure of office.

If Government is at all anxious to ameliorate the condition of the Calcutta Madrassa, it should remove Dr. Hoernle at once and appoint Mr. Rowe or some other competent man as Principal; otherwise the Anglo-Persian Department, too, will soon be reduced to the same condition as the Arabic Department.

10. A correspondent of the *Hitavadi* of the 9th November asks—how will a candidate appearing at the Entrance Examination, who has read Vidyasagar's Vyakarana Kaumudi, write in the Devanagari character his answer to such a question as “What is ভাবে সপ্তমী?” (?) Must he answer the question in Sanskrit and in the Devanagari character, or give a Bengali answer in the Devanagari character?

11. A correspondent of the *Sudhakar* of the 9th November says that the late The Superintendent of the Chittagong Madrassa. as well as the present Commissioner of Chittagong have expressed their dissatisfaction with the management of the Chittagong Madrassa by its present Superintendent, Maulvi Zulfikar Ali. The former thought that the Maulvi should be pensioned off, being no longer in a fit state to discharge his duties properly. The local Muhammedan public, too, are of opinion that the Maulvi should retire. On the occasion of his visit to the Madrassa in March last, the Director of Public Instruction, too, informed the Superintendent that he would not be allowed further extension, but the Maulvi has got up a petition signed by the Maulvis and students under him, praying for a further extension of his service. The zamindars, amla, pleaders and educated men in general have not, however, signed the petition; and it has not been submitted through the Commissioner—a fact the significance of which is clear enough. Again, the Superintendent is anxious to see his son, Abul Kachheim Miya, appointed as his successor. This man's treatment of the students of the Arabic Department led to a serious *fracas* in the Madrassa. The authorities should make careful enquiries into that matter.

(e)—*Local Self-Government and Municipal Administration.*

12. The *Sahachar* of the 7th November says that Madhupur is a principal municipality at Madhupur. sanitarium in Bengal, but on account of the want of good roads and sanitary arrangements, the place has lost much of its former salubrity. If the place is to remain a sanitarium, a municipality should be established there. The Lieutenant-Governor is therefore requested to order the establishment of a municipality at the place.

DARUSSALTANAT  
AND URDU GUIDE,  
Nov. 8th, 1894.

HITAVADI,  
Nov. 9th, 1894.

SUDHAKAR,  
Nov. 9th, 1894.

SAHACHAR,  
Nov. 7th, 1894.

(f)—*Questions affecting the land.*

SUDHAKAR,  
Nov. 9th, 1894.

The Musalman wards of Chittagong.

13. The *Sudhakar* of the 9th November says that if Government wishes the Musalman wards of Chittagong to be properly educated, it should have them brought up under the superintendence of the local *Islamia Sabha* and not under that of the Hindu Manager, Babu Kailas Chandra Das Roy, who does not wish to see such wards properly educated. The writer would like to ask the Chief Secretary why, of all Government officers, the Babu alone should be allowed to remain permanently where he is. Will any harm be done if an able Musalman Deputy Magistrate like Maulvi Abbas Ali is appointed in the Babu's place?

(g)—*Railways and communications, including canals and irrigation.*

SANJIVANI,  
Nov. 10th, 1894.

14. The *Sanjivani* of the 10th November says that though it appears from the returns of the East Indian Railway that it is the third class passengers who contribute most largely to the income of this line, the railway authorities pay little attention to the comforts and convenience of that class of passengers. The third class passengers are crammed in carriages like so many wild beasts, and little supervision is exercised over the water and refreshments with which they are supplied at the stations. Besides, they are in the highest degree inconvenienced by the absence of water-closet arrangements in the trains in which they travel. One latrine carriage in a train will be considered a boon by third class passengers.

Intermediate class passengers also are greatly inconvenienced by the absence of sufficient accommodation for them. Scarcely a whole carriage in a train is allowed to native passengers of this class. If only two intermediate class carriages are attached to each train, the grievance of these passengers will be removed, while the railway authorities will make a larger income from passengers of this class.

As for the despatch of goods by the East Indian Railway, the attention of the authorities is drawn to the circumstance that intending despatchers are greatly harassed by the employés.

(h)—*General.*

CHARU MIHIR  
Nov. 6th, 1894.

15. A correspondent of the *Charu Mihir* of the 6th November complains of the inconvenience which is felt by people living within the postal jurisdiction of the Asma sub-post office in the Mymensingh district, owing to delay in the delivery of letters. The sub-post office comprises thirty-one villages, and there being only one delivery peon, the people of every village get only one delivery in a week. It is hoped that the postal authorities will sanction the employment of an additional peon, as there can now be no objection to some additional expense, the income of the post-office having greatly increased since the prayer was refused last time.

BURDWAN SANJIVANI,  
Nov. 6th, 1894.

16. The *Burdwan Sanjivani* of the 6th November makes the following remarks in connection with the Lieutenant-Governor's Resolution on Mr. R. C. Dutt's report on the administration of the Burdwan Division:—

(1) Mr. Dutt's statement that the income-tax is not more unpopular than the road-cess has surprised the Lieutenant-Governor. The statement is, however, quite true, for, though both the taxes are unpopular, the former is levied from only men of substance and therefore causes less hardship, and its levy is not also attended with that imposition of fines and sale of property, movable and immovable, which makes the levy of the road-cess so prolific a source of hardship to the people.

(2) It is to be regretted that the Lieutenant-Governor has expressed no opinion on Mr. Dutt's statement that oppression in connection with coolie-recruiting has increased since the introduction of the free emigration system, and that such oppression requires to be checked.

17. The *Murshidabad Hitaishi* of the 7th November says that the milkmen

Interference with a religious custom at Pakour in the Sonthal Parganas. of every village in the Birbhum, Burdwan and Sonthal Parganas districts meet at one place with all their cows and calves on the day following the

Kalipuja, and repair, to the accompaniment of music, to some distant and lonely field, and just at the hour of evening cast a pig among the cattle, and when it is killed by them, bury it at the nearest crossing of roads and perform the puja of Krishna and Asur on the spot. This religious custom has been prevalent among these milkmen from time immemorial. This year, however, the Subdivisional Officer of Pakour issued an order, all of a sudden, prohibiting the milkmen from going in the manner described above to observe the ceremony, and he also employed the police to see that his order was obeyed. The milkmen of Pakour implored the Subdivisional Officer not to interfere with the observance of the ceremony, but to no purpose. This action of the Subdivisional Officer has greatly wounded the feelings of all classes of people in Pakour, and it is hoped that the Lieutenant-Governor will pass orders forbidding such interference with the religious customs of the people.

MURSHIDABAD  
HITAISHI,  
Nov. 7th, 1894.

18. The *Sanjivani* of the 10th November says that at the repeated request

Retrenchment in the expenditure of the Government of India. of the Secretary of State, the Government of India is making retrenchments in expenditure, but only by reducing small items of expenditure in the

public offices. It has ordered that in its own Secretariat offices none but the Secretaries will be supplied with goose-quills, and that no clerk will be supplied with a fresh piece of rubber unless he can produce the used up one. Such economies are not bad. But does the Secretary of State mean by such petty economies alone to effect an equilibrium between the income and the expenditure of the Government of India? If so, he means to achieve an impossibility. The financial difficulties of Government will not be over until heavy reductions are made both in the Civil and in the Military Department. Let the salaries of all officials from the Viceroy down to the lowest civilian be reduced, and let Government forbear spending lakhs of rupees every winter in frontier wars, undertaken solely with the object of letting newly appointed European soldiers see active service. If the Secretary of State be an upright and fearless man, he will unhesitatingly set about retrenching all unnecessary expenditure in both the departments of Government.

SANJIVANI,  
Nov. 10th, 1894.

19. The *Dainik-o-Samachar Chandrika* of the 14th November has the

Official ill-feeling against the Hindus. following:—

Where the Governor is ill-disposed towards the Hindus, the subordinate officials, too, are found to betray a similar feeling. Because Sir Charles Crosthwaite carried his hostility to the Hindus to the furthest possible extent, the officials of the North-Western Provinces also showed, and are still showing, a similar hostility to them. The conduct of the Commissioner, Mr. Moule, in connection with the Bareilly cow-slaughter affair is an illustration in point.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Nov. 14th, 1894.

If Lord Harris had not been ill-affected towards the Hindus, the Bombay officials would not have been so hostile to them. The officials are acting in a spirit of hostility to the Hindus simply because Lord Harris has betrayed his antipathy against the Hindus in minutes and resolutions.

Because Lord Wenlock has not yet shown any sign of ill-feeling against the Hindus, the Madras officials, too, are not showing a similar feeling. The result has been that no quarrels have taken place between the Hindus and Musalmans of Madras, although the latter are by no means well-disposed towards the former.

It was in Burma that a riot on the occasion of the *Baqr-Id* first took place. But the Chief Commissioner of Burma punished both parties, and did not show antipathy against the Hindus in his resolution. The officials of Burma took a lesson from that; and the result has been that there has been no more disturbances of a similar nature in Burma.

Sir Auckland Colvin was the first Governor who began to show marked antipathy against the Hindus on account of the Congress movement. But it was some time before other Governors followed his example, and so long as this did not happen, no quarrels between Hindus and Musalmans took place.

Sir Charles Elliott, too, has given proof of extreme antipathy against the Hindus. Everybody knows how he expressed himself about the Hindus at the Darjeeling Missionary Conference and before the representative of *Black and White*. Everybody also knows what antipathy against the Hindus Mr. Lang displayed in the course of the trial of the Hindus implicated in the Basantpur riot case, and how grossly he insulted a respectable Musalman witness for having given evidence in favour of the Hindus. It will be also in everybody's recollection how Sir Charles Elliott sheltered Mr. Lang under his protecting wings, and how he rewarded the Police Sub-Inspector of Basantpur who had killed Hindus. Everybody will also remember how, after having been compelled to issue his cow-slaughter circular, in deference to the just policy of the Supreme Government, Sir Charles tried to nullify it, and how he held a consultation with the Musalman leaders at his own house.

The man who, though ruler of both Hindus and Musalmans, is showing his antipathy against the former at every step, is, however, anxious to be the *ma bap* of the people. Sir Charles may be a mother to the Hindus, for the Hindus can have step-mothers, and it was a step-mother that sent Ram to the forest for fourteen long years and condemned infant Dhruba to a similar fate. But a father to the Hindus it is not possible for Sir Charles to be, for sheer grief for exiled Ram killed Dasaratha, and Uttanapad almost went mad for his beloved Dhruba.

This antipathy against the Hindus owes its origin to the policy of weakening both Hindus and Musalmans by creating a division between them. This is a policy which has originated with the Anglo-Indian officials. Lord Lansdowne himself cannot be acquitted of the charge of having encouraged it.

But this policy, however serviceable it may prove for a time, cannot fail to produce great mischief in the long run. Too much indulgence will fill Musalmans with unreasonable aspiration. On the other hand, severe oppression will prove too much even for Hindu patience. And it is not sound policy to throw 200 to 280 millions of people into utter despair.

The short-sighted Anglo-Indian officials and the short-sighted Anglo-Indian press have done, and are still doing, great harm to the country. Lord Elgin should provide a remedy for this evil. That justice is the soul of policy is a universally admitted principle. As honorary ministers of the Government we have repeatedly sought to impress it with a deep sense of the truth of this principle. And the ruler who will disregard the advice of his ministers will be sure to bring disasters on the country he rules.

The officials will never be able to please the Hindu community if they do not listen to the advice of the Hindu papers. Will the Government be really a difficult one which will be liked by 220 millions of people? When Government must rule the Hindus, it ought not to annoy or dissatisfy them without cause. Lord Elgin is a sensible man, and is the son of a noble father. It is, therefore, from him that we expect a remedy for this evil.

### III.—LEGISLATIVE.

PRATIKAR,  
Nov. 9th, 1894.

20. The *Pratikar* of the 9th November says that the three amendments to the existing police law proposed in the Police Act Amendment Bill, are calculated to produce beneficial results. Government is, therefore, to be thanked for introducing the Bill. It is to be hoped, however, that the amendments, when passed into law, will not be worked in a mischievous spirit by the executive.

SULABH DAINIK,  
Nov. 12th, 1894.

21. The *Sulabh Dainik* of the 12th November says that in the present state of the country, when owing to the religious quarrels the authorities in Bombay and the North-Western Provinces are found to entertain great ill-feeling against the Hindus, Sir Antony MacDonnell's Bill to amend the Police Act will do more harm than good by empowering the Magistrates, at their discretion, to levy the whole cost of a punitive police upon the Hindus. Sir Charles Elliott, too, having called the Hindus a class of ignominious conspirators, will any Bengal Magistrate fail to take advantage of the amended Police Act in order to harass the Hindus? The amendment by which Sir Antony can

really improve the present Police Act must be, therefore, one in the direction of cutting down and not of extending the powers of the Magistrates in the matter of levying the cost of a punitive police.

The proposed amendment will heavily increase the burden which the party held guilty by the Magistrate will have to bear. For, besides paying the whole cost of the punitive police at an increased rate, they will also have to pay compensation to the people who will be held to have been innocent and to have sustained damages.

**22. The Dainik-o-Samachar Chandrika** of the 13th November says that the existing provision about the levy of the cost of maintaining special police forces is preferable to the proposed amendment. Under the amendment even

The Police Act Amendment Bill. absentee zamindars will not escape the payment of such cost. The very same motive which has compelled Government to make the provision making it compulsory for villagers to report riots, &c., has also prompted the present amendment. It is the Hindus, therefore, who will suffer from this amendment. Has oppression of the Hindus then become a cardinal principle in the policy of the English Government? Hindu remonstrances will not be heeded. Even Lord Elgin will perhaps be guided by the advice of his Anglo-Indian Councillors. The country is becoming too hot for the Hindus, and the writer feels perfectly bewildered to think what all this is.

**23. The Dainik-o-Samachur Chandrika** of the 14th November says that the British Indian Association will do well to wait upon Sir Antony MacDonnell and Sir Alexander Miller with their representations in connection with the Police Act Amendment Bill and the proposed amendment of the law about conjugal rights, respectively. Both these officials are men of an affable disposition.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Nov. 13th, 1894.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Nov. 14th, 1894.

#### V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

**24. The Pratikar** of the 9th November cannot agree in the opinion Condition of the cultivators in the Murshidabad district. expressed by Government that, with the rise in the price of food-grains, the condition of the cultivators in the Murshidabad district has been gradually improving. It is true the cultivators live happily for a few days in the year, when the harvest is gathered in, but their difficulty commences as soon as, under the temptation of high prices, they sell off their produce. The money does not last them long, and for the rest of the year they have to depend on the money-lender. The fact is the real condition of the generality of cultivators has not much improved, though there may be a few big *jotedars* who are well off.

**25. The Bangavasi** of the 10th November has the following:—

The distress in Faridpur. The Commissioner of the Dacca Division wants to pooh pooh the distress prevailing in Kotalipara in the Faridpur district. The *Englishman* newspaper has taken up the Commissioner's cue, and is venting its displeasure against those who pressed the distress upon the Government's notice and informed it of deaths from starvation. By so doing, the writer in the *Englishman* has acted fully like an advocate of Government and not as an independent man. Babu Behari Lal Chakravarti has written a letter contradicting the statements made in the *Englishman*, and has attempted to prove that the cases of deaths which Government has attributed to other causes were really due to starvation. But the writer will advise Behari Babu not to enter into a quarrel with the authorities on this subject. The authorities may not believe Bihari Babu, but the people of the country will. Behari Babu need not, therefore, give himself the trouble of endeavouring to convince the authorities on this subject, but let him and his countrymen do their own duty towards their distressed countrymen. The writer would have gladly published Bihari Babu's letter if there had been any chance of its convincing the Commissioner and the writer in the *Englishman* of the error. The writer knows from personal experience something about the conduct of the officers of Government in regard to scarcity and distress, and he therefore dissuades Bihari Babu from the impossible task of convincing the men who refuse to be convinced.

PRATIKAR,  
Nov. 9th, 1894.

BANGAVASI,  
Nov. 10th, 1894.

SANJIVANI,  
Nov. 10th, 1894.

Mr. Tute's report on the distress  
in Faridpur.

26. The following is the substance of Mr. Tute's "Demi-official report in verse" on the subject of the distress in Faridpur, which appears in the *Sanjivani* of the 10th November:—

Victory to the noble-minded Illut (Filth), the Lord of Bengal, whose empire stretches from the sea to the Himalayas, and who, like King Ram, rules over his subjects with perfect ease. Is there any doubt that his rule is like that of Ram? Has anybody ever heard of a country or a rule except that of Ram in or under which men like I'hillips, Radice and Konstam are treated with so much consideration and respect? For who does not know of the immense glory and prestige which was enjoyed by Nal, Nil, Gaya, Gabaksha and the many other monkey heroes who flourished in the reign of King Ram?

I have already written my report on the famine, and whatever there was to write about, everything that I have seen and heard of, as well as everything that I have not seen or heard of, I have embodied in that report. Still, I must again write on that subject, for so my master commands, and what fear have I to whom the master is favourable? What will weak Bengalis or the party of "faddists" in the British Parliament do to me? My master will protect and guard me in the manner in which in the *Treta yuga* that prince of heroes, Hanuman, protected and guarded Ram and Lakshman by erecting a rampart round them with his tail.

Famine? Baseless statement—a creation of the poet's brain! My Lord, that can never be true. Who does not know that Bengalis are extremely fond of giving free and full scope to their imagination? They are doing this every day in their dramas, novels and poems. What wonder then that they should write a novel called "Famine"? But I do not blame Bengalis for it, for in this matter they have but acted like friends in the guise of enemies. So long your fame was in every respect as pure and resplendent as the full moon, but as it was without a spot or stain, the comparison could not be complete. The stain of famine has now fastened itself on your fame, supplied what was hitherto wanting, and made the comparison with the moon complete in every particular.

This talk of famine is a waking dream, I repeat. I have seen with my own eyes that there are still dogs and cats in the country, that there is still blood in the human body, that parents have not yet eaten up their children. How can I then say, without casting truth to the winds, that there is famine in the country? *Dharma!* be thou witness. If, alas! at any time, even through inadvertence, any thing untrue escape Tute's lips, may master grant him furlough and send him to a distance, or, if such be master's pleasure, forthwith make him a Secretary!

Supposing there is real famine, there is nothing to wonder at in this. Every creature that is born must die. The world is full of woes. Here deaths take place every day from famine, rupture of the liver, and kicks. Death from famine is desirable—it is a beautiful passage to heaven. Who does not know that hundreds of *Munis* and *Rishis* spent years in fasting in order that they might thus qualify themselves for heavenly bliss. It would therefore be a matter of rejoicing if every year tens of thousands of Indians could make themselves partakers of that heavenly bliss by means of starvation.

Supposing there is real famine, there is nothing to fear. There is *kesur*, that food of the gods, and let unlucky Bengalis have their fill and appease their hunger. O, my master, how many are the good qualities that reside in that tiny body of yours! Or how could men come to know of the manifold virtues of *kesur*? But for my master, it is possible this grand truth would have been in time forgotten in Bengal. I have hopes that the grateful Bengali will remember my master for this *kesur*, just as the whole world gratefully remembers Raleigh for his potato. How worthless these Babus! Even if there is real famine in the country, why make so much fuss and noise over a trifling matter? Let them take my advice and they will gain their object by a small expenditure of money. Let Your Honour issue an order in the next Gazette to the following effect, commanding it to the consideration of the Babus:—Let them with a part of the money they have raised for the relief of distress purchase "ganja" (this is no joke, for ganja is concentrated essence of food) and send it to Faridpur. The District Board will, by my order, supply

*kalikas* (tobacco-bowls), and let men and women, young and old, smoke it. O, how beautiful! The smoke will rise in volumes like the smoke which in ancient times used to rise from the sacrificial altars in forests where dwelt the *rishis* and *munis* of India. The whole earth will be perfumed, Europe and America will inhale the fume, and find themselves intoxicated, and the god Shiva himself will leave his abode on Mount Kailas and come down to the earth. The object will be gained, and hunger and thirst will be gone. My only fear is lest my Deputy of Madaripur should be tempted to ascend that chariot of ganja smoke, and to go to heaven plunging Madaripur in utter darkness, and leaving me to mourn his loss.

What more shall I say? This report of famine may be true or false, but it should cause no anxiety. We are a nation of heroes and incarnations of heroism, and not dolls made of butter that our hearts will melt at the mention of famine. By means of our invincible prowess we have blown up many forts, and we can in a moment blow up hills and forests in the Vindhya and Himalayas, and shall we not be able to pooh-pooh this trifling famine? (The very idea is ludicrous.) See, my master, how with your blessing and with one stroke of my pen, and in one breath I blow out this dire demon of famine.

Though this report has already become too long, still your humble servant will venture to make one more representation. I am sure that in this world this report of mine will silence the Bengalis, who can be always pleased with words, just as snake-gems, medicines and *mantras* will neutralise snake poison. But my prayer is that when that beauteous body of yours is consigned to the grave, (the very thought brings the tear to the eye), even then the Lord Bishop may be asked to place this report of mine in that last resting place of yours. For who knows what may happen in the next world? When the angel of God will with his trumpet call summon the dead to his presence and ask—" You, Elliott, who have been so long on earth, give an account of your stewardship: the destiny of Bengal was placed in your hands, and during a famine people wrung their hands in despair and cried to you for food. What did you do to relieve their distress?" At that time, Your Honour should take out this report of mine from your pocket and make it over to the angel. If you do this, God will be greatly pleased with me.

What more shall I write? This obedient servant has tried his best to do justice to the duties of his office. Be pleased to remember him, and he hopes that his promotion will be announced in the next Gazette.

27. Writing in the same paper, Babu Bihari Lal Chakravarti contradicts

SANJIVANI,  
Nov. 13th, 1891.

The alleged deaths from starvation in the Faridpur district. the *Englishman* newspaper, and makes the following categorical statements regarding the alleged cases of death from starvation in the Faridpur district:—

- (1) Sasi Bhusan Das of Goalanka committed suicide because he could not pay off a debt of a few annas incurred in purchasing paddy and rice. The *Englishman* says that one of his brothers is a constable. Well, his brother might be a Deputy Magistrate; but what has that to do with the case?
- (2) Iswar Chandra Daria of Bainari had been for a long time getting thinner owing to insufficient diet, and latterly got no food at all. He then contracted fever and diarrhoea and died. The wretched condition of the family he has left behind proves the suffering in which the man must have died. They have received help from Government and also from the correspondent as agent of the *Suhrid Sabha*.
- (3) Both the police and the Madaripur hospital authorities admitted the death of Fatik Dai of Daharpara; and the case was reported to Government. The *Englishman* says that though this man committed suicide for fear of starvation, at the time of investigation some rice was found in his house, and his family were not found to be suffering from want. The correspondent, however, while at Kotalipara, regularly helped his wife, and gave her a piece of cloth because she had nothing to wear.
- (4) The death of Nidhiram Chungi of Tarakandar was publicly announced at a meeting held on the 19th April last at the Balabanga school rooms. The police was requested and promised

to make an enquiry into the case. "The result of the enquiry is not known to the correspondent." The condition of his family has been, however, extremely miserable.

- (5) The wife of one Bagani of Saharhari committed suicide because her husband was going away for work elsewhere without making any provision for her and her two young brothers.
- (6) The *Englishman* says that the widow Feli of Madra near Radhaganj only attempted suicide on account of a quarrel, and was punished in the criminal court. But that is not the case of the woman : she used to get from the Government relief works five rupees worth of paddy to husk every week. She somehow maintained herself and her two children. On the day she committed suicide she had gone to Radhaganj for the week's paddy, but was told that as the money granted had been spent she would get only one rupee's worth of paddy to husk for the whole week. She saw that she would get only one and a half seers of rice for a week's sustenance. She told the authorities what her circumstances were, and implored their help, but without effect. She returned home and committed suicide.
- (7) Swarup Datta of Bandhabari became thinner and weaker an account of insufficient feeding, and was at last attacked with fever and diarrhoea and died. His wife and child have not even a hut to shelter them. The correspondent paid them two or three visits, and for some time they have been living with a relative of theirs.
- (8 and 9) The correspondent will write about these cases after further enquiry.

Some more cases of death are reported below, and the correspondent should like to know what Government and its advocate the *Englishman* have to say about them—

- (1) The wife of Parikshit Jaiyani of Deopura has died; and her death has been reported to Government by the police.
- (2) One afternoon, some time ago, a man named Durga Charan De was found lying near the Baliabhangha School, and the next morning dogs and jackals were found feasting on his body.

The existence of famine may be denied, but these are incidents of the truth of which anybody who takes the trouble of making an enquiry may be convinced.

During Mr. Tute's visit to Kotalipara, he refused to admit that the mother of Durga Charan Kaniya of Sonail had died of starvation, because no *post-mortem* examination had been held on her dead body. Sanatan Haldar of Narikelbari died of weakness due to starvation, but the police reported his death to have been due to fever. Last year the Sub-Inspector had reported three deaths to have been due to starvation. This Sub-Inspector was shortly after transferred, and the public say that he was transferred because of the report he had submitted.

Fatik Bagani of Utterpar, after a good deal of suffering, sold one of his sons to Tarini Barni of Bajitpur for Rs. 30. The widow of Khosal Gahi of Bandhabari lived for four or five months upon the charity of the Suhrid Sabha; but her brothers afterwards sold her for Rs. 5. Her three sons and one infant daughter are staying in a helpless condition with her brothers. It is not easy to ascertain if all these are true, but it is very easy to deny their truth. Have those who would pooh-pooh the distress anything to say about them? The correspondent challenges anybody to contradict these statements.

#### VI.—MISCELLANEOUS.

*SAHACHAR,*  
Nov. 7th, 1894.

28. The *Sahachar* of the 7th November says that conjectures are going on as to the probable successor of Sir Charles Elliott, and

The question of Sir Charles Elliott's successor. some are naming Sir A. Mackenzie in this connection. It is, however, Sir Antony MacDonnell whom

the people of Bengal would like to have for their next Governor. His short administration has convinced the people of Bengal that with his appointment to

the Lieutenant-Governorship will commence a new and happier era for them. Sir Antony is really fit to govern Bengal. The few acts he did during his officiating tenure of office gave evidence of his ability and sense of justice. He won the people's hearts—a qualification without which no Governor can be considered able or worthy. He has also the advantage of having an exact measure of the abilities of the officers in the different departments of the service, and it is opposed to his nature to play with the fortunes of the poor Bengalis. He highly appreciates able and experienced officers whether native or European, and does not mistake agility for ability. Lord Elgin is requested to recommend Sir Antony MacDonnell as the successor of Sir Charles Elliott.

29. The *Bharat Mitra* of the 8th November says that His Excellency

The Viceroy at the Amritsar Darbar Saheb.

Lord Elgin did an unprecedented thing for an Englishman by visiting the *Darbar Saheb* of Amritsar barefooted. All the Englishmen in the

Viceroy's company had, in consequence, to enter the buildings barefooted.

30. The *Pratikar* of the 9th November is at a loss to explain the conduct of the Civil Surgeon of Murshidabad on the occasion of the late serious illness of Raja Ranjit Singh of Nasipur. The Raja sent for the doctor at night;

but the latter refused even to receive the Raja's letter before morning, and when in the morning he did receive the letter, he refused to come over to see the Raja before evening. If a zamindar like Raja Ranjit Singh does not receive the help of the Civil Surgeon in a time of need, what good can the people of the district expect to derive from such a Civil Surgeon?

31. The *Hitavadi* of the 9th November has the following:—

Sir Charles Elliott.

The Lieutenant-Governor is anxious to become the *ma bap* of the people. But such is his sympathy with them that they take him for a step-mother instead of a mother. Is it possible for the Lieutenant-Governor to have fatherly love for those whose dark colour and idolatrous practices are hateful to him? The slightest outspokenness on the part of the people he thinks derogatory to his dignity, and unpleasant truths sound harshest in his ears. In his eye the tastes of the people are vicious, their language harsh, their hearts disloyal. The sooner, therefore, he leaves the country the better will it be for both parties.

We do not, however, mean to say that the Lieutenant-Governor has done no good to Bengal, and that he never meant to do good. We have only judged him in the light of the clear consequences of acts which he did from good motives. His acts proceeded from despotic principles, and therefore failed to please the people. A Governor should not express annoyance if he is told such things. Be that as it may, one year more and we shall be rid of each other. What we wish is that he may not still further increase our dissatisfaction. He is our master, and an arbitrary one, and who shall resist his course?

32. The *Sanjivani* of the 10th November says that no one knows why the

Sir Charles Elliott's visit to Khatmandu.

Lieutenant-Governor is going to Nepal without an invitation. The *Statesman* has lately commenced

supporting the actions of His Honour, and it says that after a year's hard labour His Honour is going to Khatmandu for a short rest. But was there no other place where His Honour could give himself such rest? What was he doing in Darjeeling these months? His visit to Khatmandu will certainly be a very improper thing. Considering the position he holds, he ought to avoid doing anything which would be likely to arouse suspicion in the public mind. The visit may also lead to a quarrel with the Gurkhas on very slight grounds.

33. The same paper has the following:—

A conspiracy against Sir Antony MacDonnell.

Intrigues are secretly going on in Bengal to prevent the appointment of Sir Antony MacDonnell as Lieutenant-Governor after Sir Charles Elliott.

The intriguers are some Civilians and Anglo-Indian merchants, and these men are making every effort to persuade the zamindars too to join their ranks. Sir Charles' administration has become notorious for (1) executive interference with judicial independence; (2) a disregard of the opinion of the High Court; (3) the encouragement of guilty officers; (4) proclaiming the Bengalis as a disloyal people, and (5) opposition to any improvement in the position of the Bengalis. Sir Charles

BHARAT MITRA,  
Nov. 8th, 1894.

PRATIKAR,  
Nov. 9th, 1894.

HITAVADI,  
Nov. 9th, 1894.

SANJIVANI,  
Nov. 10th, 1894.

SANJIVANI.

is, as it were, the father of these five pet administrative principles of his; and during the last four years he has nourished and cherished them with all a father's love and care. He must, therefore, naturally think to himself on the eve of his retirement—"who is to take care of these pet children of mine when I am gone?"

On every one of the points enumerated above Sir Antony holds diametrically opposite views. The sense of justice and feeling of impartiality displayed in his short term of office made Sir Antony as popular as Sir Charles' administration has made Sir Charles unpopular. Indeed, the people did not know how to praise Sir Antony sufficiently for what he did as Officiating Lieutenant-Governor.

A conspiracy has therefore been formed with the object of preventing the appointment of Sir Antony MacDonnell as Lieutenant-Governor. We do not say that Sir Charles himself is implicated in this conspiracy. But a conspiracy there is, and some Civilians and Anglo-Indian merchants are within it.

This conspiracy was formed during the last puja vacation and is slowly spreading. Sir Charles had sheltered Mr. Phillips under his protecting wings, and thereby taught the Civilians that even a Raja or Maharaja is as the vilest worm near the lowest Civilian. But during his officiating term of office Sir Antony brought Mr. Phillips to his senses. He compelled that indomitable Civilian to apologise to Raja Suryyakanta. Sir Charles' indulging of the Civilians emboldened Mr. Radice to enter into a respectable zamindar's house and to conduct himself there as lawlessly as a band of Mahratta freebooters. Sir Antony's sense of justice led him to punish Mr. Radice. No one can say that any guilty Civilian has been punished during Sir Charles' administration. But this Civilian millennium will end with Sir Antony's appointment, and with that Civilian millennium will also vanish Sir Charles' pet principles of policy. Hence this Civilian conspiracy to prevent the appointment of Sir Antony.

During Sir Charles' administration the Anglo-Indian merchants have obtained many privileges, and Sir Alexander Mackenzie is connected with some of the Anglo-Indian firms in Calcutta. The merchants are, therefore, backing Sir Alexander against Sir Antony.

Various artifices are being employed to bring the zamindars into the ranks of the conspirators. No one knows how the *Statesman* newspaper has been caught in the trap. Everybody will, however, have observed that for some time past that paper has been defending the policy of Sir Charles Elliott and describing Sir Antony MacDonnell as an opponent of the zamindari interest and of the permanent settlement, and stating that his arrangements in connection with the Bihar cadastral survey would have done much harm to the zamindars if they had been adopted. We cannot bring ourselves to believe that the *Statesman* is deliberately helping the conspiracy. But the articles referred to are nevertheless nothing more or less than an advice or incitement to the zamindars to oppose the appointment of Sir Antony MacDonnell.

But who does not know that, as a member of the Rent Commission, Sir Alexander stoutly advocated the cause of the raiyat against that of the zamindar? Sir Alexander will, therefore, never back the zamindar against the raiyat. The zamindar should also remember that it is Sir Antony MacDonnell who has punished the Civilian oppressors of the native zamindars, Raja Suryyakanta and Nissanka Mahapatra. They should not oppose the appointment of such a friend; they should rather try their best to have him appointed as their ruler. Under Sir Charles the law has ceased to be respected, the amiable features of British rule have disappeared, the fair fame of the Bengalis has been tarnished, and the progress of the Bengalis has been impeded. There can be no doubt that under the generous Sir Antony MacDonnell the rigour and severity of Civilian rule will be in some degree mitigated. Our countrymen should beware of proving an enemy to their country by opposing Sir Antony.

#### 34. The *Dainik-o-Samachár Chandriká* of the 11th November has the

The *Times* on the quarrels between Hindus and Musalmans.

following:—

In no country can the authorities always show partiality to one section of the people in preference to others; and it cannot bode good to a country where such partiality is shown. But the authorities in India have lately commenced to show undue indulgence to the Musalmans and to humiliate the Hindus. The other day Sir

Richard Temple openly said that foreign rulers like the English derived much benefit from the quarrels of Hindus and Musalmans in India; because while their unity was a source of danger to British rule, internal quarrels among them weakened them both, and enabled the English to lord it over them by acting as the umpire.

And not Sir Richard Temple alone, but a good many Anglo-Indian officials in India, too, hold this view. Mr. Rees, a Civilian, and therefore a man thoroughly acquainted with the ins and outs of his class, says that it is solely with the object of harassing the Hindus that the present authorities in India, and especially the Civilians, are showing undue preference for the Musalmans.

But how long can such a policy be followed? Not long to be sure. Unjust humiliation and harassment will gradually provoke the Hindus, while undue favour will excite the Musalmans in no time. Undue indulgence will induce the latter to increase their demands upon Government, demands which it will not in the end be in its power to grant; and the case will then become very serious indeed. A disease can be easily cured in its incipient stage, but allowed to strike root in the constitution by neglect and improper diet, it will become incurable. So the growing insolence of the Musalmans will at last drive the Anglo-Indian authorities out of their wits, and lead them to adopt, in their bewilderment, really suicidal steps. Foresight is the first qualification of a statesman, and a man without this qualification is not fit to be entrusted with the administration of a country. Unfortunately, there is a sad want of foresight and statesmanship in the Anglo-Indian officials; and people possessing foresight are regarding with grave anxiety the political blunders which these officials are committing at every step.

Most of the Anglo-Indian papers are abusing and venting their displeasure against the Hindus with the same object and in furtherance of the same guilty policy which is leading the Anglo-Indian authorities to throw the entire blame of the quarrels on the Hindus. The London *Times*, too, has followed suit, and is supporting the authorities in their oppressive and unjustifiable conduct. It defends Lord Lansdowne's circular, and its Anglo-Indian correspondent even recommends the adoption of a policy of brute force. This gentleman says that under British rule the authorities cannot adopt the same policy in cases of religious riots between Hindus and Musalmans as used to be adopted under the Musalman rule; that the authorities have now to depend upon certain useless sections of the Penal Code, and are, therefore, unable to cope with these quarrels. Any one ought to be able to understand what the correspondent means. The *Times* plainly says that the Musalman rulers used to check these quarrels by extirpating the parties who joined in them; and that even a century ago a Civilian Magistrate of Sylhet checked a religious quarrel by the use of the musket and the bayonet, and made a report to Government to the following effect:—“There is no more fear; those who were the cause of the quarrel have been sent out of this world.” The writer knows nothing about this occurrence, nor does he feel disposed to enquire about it. But the story clearly shows the sort of policy the *Times* wants the authorities in India to adopt. The Musalmans should see this; for the use of the musket in religious quarrels will be fatal not only to the Hindus, but to them too. The Mussalmans will get little credit for common sense, and must be said to have a poor regard for their own interests if they cannot read into the *Times*' motive for supporting the firing circular and the policy of Government in oppressing the Hindus. In common danger even the lowest animals live amicably with the animals they ordinarily live upon, and it would be a matter of very great regret if the Musalmans and Hindus should be unable to live together in peace. The object of the *Times* is to strike terror into the hearts of the English people by talking of danger and rebellion in India, and by this means to induce Parliament to approve of every action of the Anglo-Indian authorities.

The writer knows why, and by whom, the rumour was set afloat in Bombay that the Mahratta Brahmans of Puna had resolved upon a rebellion. He also knows why Lord Harris is everywhere venting his displeasure against the Hindus, and especially against the Mahrattas. The Musalmans, too, should know the reason of all this, and be able to understand why the *Times* is creating alarm in men's minds, and is itself approving and asking the people of England to approve of the high-handed conduct of the English authorities in India.

It should be perfectly clear that anything injurious to the Hindus cannot be beneficial to the Musalmans, and that the authorities cannot and will not always favour the Musalmans at the expense of the Hindus. If the Musalmans do not see this, it must be said that they possess minds, but no common sense; hearts, but no feeling; eyes, but no eye-sight; ears, but not the power of hearing.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Nov. 13th, 1894.

35. The *Dainik-o-Samachar Chandrika* of the 13th November has the following:—

The next Lieutenant-Governor.

The entire population of Bengal is anxious to know what sort of a man they will have for their next Governor. During his officiating tenure of office Sir Antony MacDonnell did many good acts. He struck terror into the hearts of rampant civilians. He punished Messrs. Radice and Skrine, officers who have since been rewarded by Sir Charles Elliott. Sir Charles took steps with a view to interfering with the judicial independence of the High Court, Sir Antony did away with those arrangements. Sir Charles is a bitter enemy of the native press, while no word or deed of Sir Antony's has betrayed any such hostile feeling.

There are, we know, points on which all civilians think and feel alike. But where unmixed good is out of the question, we should be content with that which contains the least admixture of evil. We cannot help concluding from Sir Antony's acts that he is more beneficent and less injurious than Sir Charles.

Sir Alexander Mackenzie is an untried man, while Sir Antony has been tried, though not fully, during his officiating term of office; and a tried man should be preferred to one who is untried.

The *Sanjivani* says that some Anglo-Indian merchants have formed a conspiracy to prevent the appointment of Sir Antony MacDonnell as Lieutenant-Governor. That paper also says that these merchants are trying to persuade the zamindars of Bengal to join their ranks. It is very probable that many Musalmans have joined these conspirators. Sir Antony has made himself unpopular with the zamindars by his orders in connection with the cadastral survey of Bihar. But it would be unjust to blame Sir Antony alone for this. Like the Bengal Tenancy Act the Bihar cadastral survey is due to a strong feeling in England against the zamindars.

The zamindars forgot the many good acts of Lord Ripon and bore in mind only his Tenancy Act, and at the instigation of the late Raja Rajendralala Mitra refused to do him honour on the eve of his departure. This act of theirs was, however, viewed with the strongest feeling of disapprobation by the general public. It is to be hoped that the zamindars will not now repeat their mistake by opposing the appointment of Sir Antony MacDonnell.

We cannot understand what has made Sir Antony so unpopular with the Anglo-Indian merchants. He has done them no harm, and they should not therefore oppose his appointment.

SULABH DAINIK,  
Nov. 13th, 1894.

Sir Charles Elliott and the anti-MacDonnell conspiracy.

36. Referring to the *Sanjivani*'s statement that an attempt is being made by Sir Charles Elliott to prevent Sir Antony MacDonnell's succession to the Bengal *musnud*, the

*Sulabh Dainik* of the 13th November says that, if this is true, one more blot will be attached to His Honour's name. But the writer can scarcely believe that His Honour will stoop so low from his high position to put his finger into such an ugly work. But, then, philosophers say that there is nothing impossible in this world.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Nov. 15th, 1894.

Mr. Webb as President of the ensuing Congress.

37. The *Dainik-o-Samachar Chandrika* of the 15th November says that the Congressists having failed to induce either Mr. Blake or Mr. M. Davitt to preside at the ensuing Congress, have at last selected Mr. Webb, Member of

Parliament, for the office. Mr. Webb is introduced to the Indian public as a supporter of the Resolution appointing the Opium Commission, as an enemy of the C. I. A. Acts, and as a thorough-going Radical. But a man with these qualifications will do more harm than good to the cause of the Congress, and will add to its bad name.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,  
The 17th November 1894.